Effect of M. Waldeck-Rousseau's Abbe Lemire's Speeches-Pope Leo's Favor for the Bourges Congress and Its Imitations in Italy—Church Reform From Below Through the Priests.

ROME. Dec. 29 .- The discussion at the Palats Bourbon on the Public Worship Budget has caused no surprise. The Pope knew the views of the French Government on that subject and on the Embassy at the Vatican. If M. Waldeck-Rousseau has views of his own on the construction of the Concordat (I have explained them in THE SUN) he is decidedly opposed to the separation of the State and the Churches. Such a system seems to him unworthy of a Government or a statesman. Though nothing unforeseen has occurred, Leo XIII. has been careful to read the speeches. What attracted attention here above all was the passage expressing hostility to the civil constitution of the clergy. So violent and adroit a campaign had been made for a "national church" that intelligent persons assumed that there must be a logical connection between the Associations law and the plan for a schism. M. Waldeck-Rousseau has bolted that door.
Will M. Brunetière, who expressed in the Revue des Deux Mondes most eloquently the rising uneasiness, now formulate his ideas in the face of the Prime Minister's unqualified veto? The rest of M. Waldeck-Rousseau's speech seemed colorless, but the speaker's imperious and smiling disdain was striking. It was no longer the attitude of patriotic enthusiasm about the protectorate and the missions. The practical, wise and vivid speech of

Abbé Lemire is very highly approved; there are to be found the right tone, the pontifical accent, the faultless interpretation of Rome's policy. After reading it the Holy Father, it is asserted, told some one in his confidence: "If the 90,000 priests in France spoke in that way France would be saved." The article in the Temps, which attracted much notice at the Vatican, increased this impression. So the Secretary of State had inserted in the Osservatore Romano a commentary on the debate in the French Chamber. The official journal even cited some phrases of the speech adding that "they deserved to be spread throughout the whole world."

Abbé Lemire's declarations on the Concordat and the part it plays, on the duties of the State and on the conduct of the clergy, expressed adequately the ideas of the Holy See. Yes, that is the method of work urged by the Pope, which is developed in one encyclical after another with a force, a distinctness and a spirit of continuity that Catholics have not noticed sufficiently nor understood completely.

A learned and plous clergy, turning toward the people, popular, sympathetic, adapting the principles of the Gospels and the immutable rules of tradition to our circumstances, breaking away with retrograde manners and behavior, such is shown to be everywhere the doctrinal and apostolic preference of the Holy Father and such s the spirit of Abbé Lemire's utterances. That preference and that spirit aroused in the Pope his great admiration for the Bourges Congress. Is not the strange and marked contrast between the refractory Catholics in France and Rome's magnanimous approval remarkable?

Lately the Vatican has caused several congresses to be held in Italy and it is the congresses of priests on the brilliant model of that at Bourges that have sent forth the most light. Ancona, Fabriano, Benevento, Savona have imitated Bourges. Cardinals, Bishops and a numerous body of priests have followed in the wake of Mgr. Servonnet. Abbé Lemire and the brilliant French phalanz. When Mgr. Servonnet last July delivered to the Holy Father the printed proceedings of the Council of Bourges, Leo. XIII. expressed to him his liveliest thanks. The bottom, the true essence, the concrete aim of the Roman policy is not, as vulgar critics would like to have it belived, gross opportunism or putting up with unavoidable evils; it is the turning of Christianity toward the concrete realities of the time in order to win back by fitting methods the influence, the mastery of souls, the positions lost by a cycle of revolutions and a series of political blunders.

For this reason Leo XIII. attributes such great importance to the popular activity of the Sum of the cause a somewhat "tenement-like" crowding—always a good-natured one, though—in the ranks of those who prefer a game of whist, or checkers and the like.

Once a month again, a social entertainment is furnished to the members and their friends, and now and then recitals of a more elaborate character are gotten up. And so on.

Nor are the foregoing items and other ones unlisted mere contemplations. They are facts; and, best of all, whole-hearted professions of the two suits tried recently in the Supreme Court in Brooklyn to test the validity of the transfer of life insurance policies, made by the late Rev. John M. Kiely, pastor of the Catholic Church of the Transfiguration, to his cousin, the Rev. Jeremiah J. Heafy, have been decided in favor of Father ones unlisted mere contemplations. They are facts; and, best of all, whole-hearted the policies were transferred by Father Riely when he was of sound mind and that no most proper influences were used.

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great importance to the popular activity of the clergy, to its rejuvenated education, to its discipline, its tact and its spirit. If the Holy See has the Bourges Congress transported to Italy, where it regulates affairs most directly, it is because the conditions of the conditions

affairs most directly, it is because the congress and the ideas of Mgr. Servonnet and Abbé Lemire express adequately the thoughts of Leo XIII.

By this means, by this rejuvenated and appropriate activity, entering into "the strong elements of the time," to use Riverol's phrase, the church will regain its justre, its power of sending out light, the place due to it in "the game of the world."

Neither parliamentary combinations, nor political struggles can lift up an institution or a country; it is moral forces and popular vements that do that. Therefore, Leo XIII. with unwearied persistence sime at rejuverating and increasing Catholic activity. He believes that reconstruction must begin at the base.

New dangers threaten the Papacy and France The Dropfus effair has not yet worked out all its excerable effects. The appropriate of tatholiciem was going to try to glow ste results in the external policy. The mig fugotion of France and Maly, the mich feter, Signer Princiti's speech at districtions are merely the quiet pretatic to a cust international policy. They are trying to arrange for a visit of the King of bair is Paris and of M. Loubet to Home. may), an understanding would enable limb in detect, becaulf from Austria, and the and differences between Home and Vienna would have the rigid realization of Parrmanic shows on the previous on this role of the Leither. The plan is with the it of his French appalois to having low a Colorier nation and to active the Roman toronton to facus of the tentered for or ... however are knought degether to be MANAGEMENT OF THE PARTY OF THE terrors to the region of foreign politics to against stand elimentand time Bengalian other and will imprice his small thinkens prorespective - Secret aspect \$500 fair the elisatrue team to long with great or at Managawind that a play has fill mante and to work and to be strong decommend

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THE PEOPLE'S CLUB. Objects and Results Attained at an Insti-

tutten en the East Side. TO THE EDITOR OF THE SUN-Sir: wonder how many are aware of the existence of the People's Club. And if aware, how many have just the right idea of what kind of a thing that club is.

To more than one I dare say, the very idea of a People's Club will immediately call to mind a dingy room with a lot of seedy people huddled to gether and railing against the existing order of things. If there be any one so believing let him be undeceived.

There is not a more dignified club in the city than is this very People's Club. And certainly in no club prevails such a genial, brotherly, expansive atmosphere. In the words of Prof. Charles Sprague Smith: "The recognition of the brotherhood of man and all the sympathies that flow out of this belief constitute the atmosphere of this club."

Nor is this atmosphere of the "preachy" sort, either; it is the genuine applied article. Yes, that noblest of doctrines, the common brotherhood of man is here practisedpractised. And this, not because it is considered admirable to meet on a footing of equality and entertain brotherly feelings toward one another; but simply as the result of giving free course to the expression of one's social nature in all its fulness,

warmth and spontaneity. There is, indeed, not the least approach to any sentimental toying with new-fangled nothing of doctrinarianism in a word about the ways of the club. Its aim and methods are matter-of-fact.

A striking illustration of this practical attitude of the club was afforded in the manner in which a discourse by one of the most distinguished exponents of the singletax theory was received at a recent meeting. The fascinating presentation was listened to with intense interest, but in the discussion that followed, to the evident amazement of the lecturer, all his propositions were modestly, but peremptorily and irrevocably denied, to adopt Carlyle's

and irrevocably denied, to adopt Carlyle's phrase.

Not that there are no adherents of the single-tax system in the club. I believe the President himself is a single taxer. But the thing is that the members are not all cast in one mould, nor are they so carried away with what ought to be as to be forgetful of the exigencies of what is.

Truly, a unique institution this People's Club is. Unique, above all, in that it presents a perfect symphony of social contraries. Hegel's heart might have swelled with ecstacy at this smooth reconciliation of opposites in a higher unity.

The whole gamut of social differentiation is here represented. There is the contrast of sex, the contrast of age, the contrast of cocupation, the contrast of attainments, the contrast of creed, religions, social and economic, the contrast of nationality—and what contrast not? Only one contrast is absent—the contrast of humanity. And in the absence of this one contrast may be found the key to the harmonious presence of all the other contrasts.

But the club is unique also in the harmonical contracts and the second and the contrasts.

But the club is unique also in the happy blending of the social, recreational and educational features. Let me lightly run

educational features. Let me lightly run over the list:
Once a week lectures are delivered by representative men from all walks of life on all sorts of current and academic topics, which lectures are followed by a putting to the question and a general discussion. Once a fortnight a class in ethics meets under the leadership of the Rev. Thomas R. Silcer.
On the same alternate night the debating

On the same alternate night the debating section holds its session in the presence of a critic appointed from occasion to occasion who sums up the merits of the debate and corrects defects in delivery. On alternate Sunday afternoons Dr. Harry C. Crowl of the City College leads the literary section, which is now studying Shakespeare.

On the intervening Sunday afternoons discussions on general, literary, social and industrial questions are held. On alternate Saturday evenings, Mrs. Mary Hatch Willard meets the women of the club for an informal talk on questions of specific interest to them.

On the intervening Saturday evenings, the main room is reserved for those who desire to use it for dancing and they do so use it, too; sometimes, indeed in a rather aggressive manner, so as to cause a somewhat "tenement-like" crowding—always On the same alternate night the debating

tically, went from the active members of the People's Club to the Tammany ticket at this last campaign. The attitude was an entirely spontaneous and unconcerted one, the rules forbidding all meddling with politics of the club as a whole The members simply realized that the question at issue was that of decency or indecency, and that was sufficient for them to rise as one man. Here there is food for civic reflection.

Yes, the great need, the overshadowing need of this vast city, with its heterogeneous population, is the creation of centres of social intercourse, moral culture and pleasant and cheerful companionship. No, not intellectual facilities is what this city wants so much as moral and social facilities; not institutions for filting the head, but institutions for fitting the head, but institutions for fitting the head, but institutions more, and yet more, into colleges and universities, while civic investments of a more fundemental and immediate order are hardly accorded a passing attention. order are hardly accorded a passing at

Institutions for adjusting us to our in-tellectual environment we have, in its tellectual environment we have, in its higher reaches we have them even to spare; we have institutions for adjusting us to our industrial environment, our religious environment, and our artistic environment; what we grievously lack are agencies for adjusting us to our social, civic and moral environment.

environment.

environment.

Do you bring me the University Settlement, the East End House, the Educational Alliance, the Y. M. C. A. and the Y. M. H. A? Then I say; God bless them, and would we had more of them; but there is an essential difference between them and an institution such as the People's Club.

The People's Club has a home atmosphere and there is all the difference in the world. An atmosphere of home, with its intimacy and immediateness, is the one atmosphere that goes home to a man; that reaches the innermost core of his being. The home is the specifically moral or human agency; and an institution which aims at moralization must be modelled upon the home.

moralization must be modelled upon the home.

Just what makes a home a home? The absence of determinations. In any other sphere some one element of our nature, such as the religious, the intellectual, the industrial, are is made dominant: some detached portion of our being is trained to expression. In the home alone the whole of our being is brought into play.

Here one is not such a professional, or such a religious follower, or of such a sex, of such an age, one is simply man. In the home, the atmosphere is thoroughly human, general, unconventional Your formidable scientist with his big words and involved sentences, uses language at his fireside which is assimilable alike to the baby of the house and the eldest daughter, who is a devotee of the Browning cult.

Another characteristic of the home is that it is autonomous or self-contained, While not self-sufficient, as nothing in an interdependent world can be, a home is its own setter of tone, to the preclusion of all patronizing influences. "A man's home is his castle."

Yet another thing that characterizes the home is that it presents a unity amid diversity. Nothing, indeed, is more diverse in its make-up when we come to think of it, than is a home; and at once nothing more solid in its unity.

And this is as it should be. Without underlying diversity something may have uniformity, but not unity; nor will it be in the nature of a family, but that of an association. The bond of union of the one is mechanical, external; of the other, organic, internal.

Now, the People's Club possesses all

internal.

Now, the People's Club possesses all these three differentiates of the home. It is total, not partial; it is self-contained, not foreign-dominated; and it as is variegated in its composition as a cross section of society itself.

To the question, then—and the question has been definitely put to me—what distinctive place is the People's Club intended to fill in the life of the city? My answer, in one phrase, is: The People's Club is intended to be a home extension.

The function of the People's Club, similarly with the home, is not to make a man a better workman, or a better churchman,

larly with the home, is not to make a man a better workman, or a better churchman, or a better schoolman—all of which it is well and proper that a man should be made. The function of the People's Club is to make the workman, the churchman, the schoolman a better man. That is to say, the club stands for an all round self reali-

And now, might I recommend a visit to the club? It is installed at 241 East Four-teenth street, under the appellation of "People's Institute Club A." GABRIEL WEISS.

Father Heafy Vindleated

The two suits tried recently in the Su-

chase 50,000 dissertations for the doctor's degree in the German universities from the year 1800 to the present time. About 30,000 have been purchased or secured by exchange since 1806, and the new acquisitions will complete the set in the university library. The pamphlete are to be used for research work by graduate stu-

Books Stolen From Brooklyn Public

Fourteen books were recently stolen from the Bay Reige Branch of the Brooklyn Public Library. Among them were Hamilton W. Madac's "Life of Shakespeare" and "Life of Frofessor Huxley." There is no

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The following Special values will be offered for Monday, January 20th:

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31/2 " " 2 " " 2.95 3.50 5.75 7.50 " " " 2" " 3.95 5.50 6.75 8.50 " BREAKFAST AND DINNER NAPKINS 5/8 by 5/8 - - - \$1.25 1.95 2.50 3.50 5.00 dozen

34 " 34 - - - 1.75 2.75 3.50 5.00 6.50 " HAND-LOOM TABLE CLOTHS (made from Golden Flax.) 2 yds. by 2 yds., 21/2 yds. by 2 yds., 3 yds. by 2 yds.,

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